Al-Fiqh Al-Absat

By Imaam Abu Haneefah رحمة الله عليه

Translated by: Muhammad Huzaifah ibn Adam aal-Ebrahim

بسم الله الرحمان الرحيم

Preface

This Kitaab is a translation of Imaam Abu Haneefah's رحمة الله عليه "Al-Fiqh Al-Absat", narrated from him by Abu'l Mutee` al-Hakam ibn `Abdillaah al-Balkhi.

May Allaah Ta`aalaa accept this translation and make it a means of benefit.

آمين يا رب العالمين

- *Muhammad Huzaifah ibn Adam aal-Ebrahim.*

بسم الله الرحمان الرحيم

الحمد لله ربّ العالمين والصلاة والسلام على سيدنا محمّد وآله وصحبه أجمعين

Imaam Abu Bakr ibn Muhammad al-Kaasaani narrates from Abu Bakr `Alaa-ud-Deen Muhammad ibn Ahmad as-Samarqandi, who said, "Abu'l Mu`een Maymoon ibn Muhammad ibn Mak-hool an-Nasafi informed us, "Abu `Abdillaah al-Husayn ibn `Ali al-Kaashighri – nicknamed 'al-Fadhl' – informed us, "Abu Maalik Nasraan ibn Nasr al-Khutlee informed us from `Ali ibn al-Hasan ibn Muhammad al-Ghazaal, from Abu'l Hasan `Ali ibn Ahmad al-Faarisee, "Nusayr ibn Yahyaa al-Faqeeh narrated to us, saying, "I heard Abu Mutee` al-Hakam ibn `Abdillaah al-Balkhi saying:

From the Principles of *Ahlus Sunnah wal-Jamaa`ah*:

"I asked Abu Haneefah an-Nu`maan ibn Thaabit رضي الله تعالى عنه وعنهم what is "Al-Fiqh Al-Akbar", so he said, "(It is) that you do not make Takfeer of anyone from the Ahl-ul-Qiblah due to a sin; you do not negate Imaan from anyone; that you order the good and forbid the evil; that you know that whatever befalls you was never meant to miss you, and whatever missed you was never meant to befall you; that you do not disassociate yourself from anyone of the companions of Rasoolullaah صلى الله عليه وسلم; that you do not ally yourself with one against the other, and that you leave the matter of `Uthmaan and `Ali to Allaah Ta`aalaa."

The Most Virtuous Fiqh, and the Definition of Imaan and its Pillars:

Abu Haneefah رضي الله عنه said, "Fiqh in Deen is greater than Fiqh in al-Ahkaam (the rulings), and for a man to understand how he should worship his Rabb is better for him than to amass abundant knowledge."

Abu Mutee` said, "I said, "So inform me about the most virtuous Fiqh."

Abu Haneefah said, "That a man learns Imaan in Allaah Ta`aalaa, the legislations, the Sunan, the Hudood (prescribed punishments), the disagreements of the Ummah and its consensus."

He said, "I asked, "So inform me about Imaan."

He said, "Ibn Marthad narrated to me, "Yahyaa ibn Ya`mar narrated to me, saying, "I said to ibn `Umar رضي الله عنهما, "Inform me about the Deen; what is it?" He replied, "Learn Imaan." I asked, "Inform me about Imaan; what is it?" He took my hand and led me to an old man, and sat me down by his side. He said, "This one is asking about Imaan, how it is."

The old man was one of those who witnessed Badr alongside Rasoolullaah صلى الله عليه وسلم.

Ibn `Umar رضي الله عنهما said, "I was at the side of Rasoolullaah صلى الله عليه وسلم and this old man was with me, when a man entered who had wonderful hair almost reaching his shoulders, wearing a turban. We thought him to be one of the people of the desert. He stepped past the necks of people and stopped in front of Rasoolullaah صلى الله عليه وسلم. He asked him, "Yaa Rasoolallaah, what is Imaan?" Rasoolullaah صلى الله عليه وسلم said, "The testification that there is no Ilaah except Allaah; that Muhammad is His Slave and Rasool; that you believe in His Malaa'ikah, His Kutub (Revealed Books), His Rusul (Messengers), the Last Day, and that al-Qadr (Destiny), the good of it and the bad of it is from Allaah Ta`aalaa."

He said, "You have spoken the truth." So we were amazed by his affirmation of Rasoolullaah صلى الله عليه وسلم, despite the ignorance of the people of the desert."

He asked, "Yaa Rasoolallaah, what are the legislations of Islaam?" Rasoolullaah صلى الله عليه وسلم said, "Establishment of Salaah, giving Zakaah, fasting in Ramadhan, Hajj to al-Bayt for the one who is capable of doing so, and taking a bath after Janaabah (major impurity)." He said, "You have spoken the truth." We were amazed at his statement of affirming Rasoolullaah صلى الله عليه وسلم, as though he were teaching him (i.e. Rasoolullaah صلى الله عليه وسلم).

He asked, "Yaa Rasoolallaah, what is Ihsaan?" Rasoolullaah صلى الله عليه وسلم said, "That you do deeds for Allaah as though you see Him; for, if you do not see him, then indeed He sees you." He said, "You have spoken the truth."

He said, "Yaa Rasoolallaah, when will the Final Hour be?" Rasoolullaah صلى الله عليه وسلم said, "The questioned one regarding it does not know more than the questioner."

Thereafter, the man left. Once he had passed between the people, we did not see him.

An-Nabi صلى الله عليه وسلم said, "This was Jibreel. He came to you to teach you the characteristics of your Deen."

The Ruling Regarding One Who Denies the Creation, or Rejects Something Known from the Deen by Necessity:

Abu Mutee` said, “So I asked Abu Haneefah, “When one has Yaqeen (Conviction) in this and testifies to it, then he is a Mu’min?” He said, “Yes. Once he has testified to it then he has testified to all of Islaam, and he is a Mu’min.”
I asked, “If he denies anything from His creation, and says I do not know who the creator of this is?” He said, “Then he has disbelieved, because Allaah Ta`aalaa says:

خَالِقُ كُلِّ شَيْءٍ

{“(Allaah is the) Creator of everything…”}

“So it is as though he said that there is a creator for it besides Allaah, and similarly is if he had said ‘I do not know if Allaah has made Salaah, Siyaam (Fasting) and Zakaah Fardh (Obligatory)’: he has disbelieved, because Allaah Ta`aalaa says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

{“Establish Salaah and give Zakaah…”}

And Allaah Ta`aalaa says:

كُتِبَ عَلَيْكُمُ الصِّيَامُ

{“Fasting has been prescribed upon you…”}

And Allaah Ta`aalaa says:

فَسُبْحَانَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِيْ السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِيْنَ تُظْهِرُوْنَ

{“So glorify Allaah when you enter the evening (i.e. when you perform Salaat-ul-Maghrib and Salaat-ul-`Ishaa) and when you enter the morning (i.e. when you perform Salaat-ul-Fajr). And to Him belong all the praises in the heavens and the earth, and (glorify Him) in the afternoon (i.e. when you perform Salaat-ul-`Asr) and when the day begins to decline (i.e. when you perform Salaat-uzh-Zhuhr).”}

“If he says, ‘I believe in this Aayah, but I do not know its interpretation or meaning’, then he has not disbelieved, because he believes in what was revealed, but he errs concerning the meaning. A person does not become a Kaafir due to an error in interpretation.

Takfeer is not made on a Jaahil in the land of Shirk.” I said to him, “If he testifies to all of Islaam in the land of Shirk, but he does not know anything about the

Faraa'idh, or legislations (of Islaam), nor does he testify to al-Kitaab (i.e. the Qur'aan, because he is ignorant of it), nor does he testify to anything from the Islaamic legislations other than testifying in Allaah Ta`aalaa and Imaan in Him, and he does not testify to anything from Imaan, and he dies (in this state), is he a Mu'min?" He said, "Yes."

Imaam Abu Haneefah's Definition of Imaan; Resigning One's Deeds to Allaah; What a Person Was Created for is Made Easy for Him:

I said to Abu Haneefah, "Inform me about Imaan." He said, "That you testify that there is no Ilaah except Allaah, Alone, without any partners, and that you testify in His Malaa'ikah, His Kutub (Revealed Books), His Rusul (Messengers), His Jannah, His Fire, His Qiyaamah, His (creating of) Goodness and His (creating of) Evil; that you testify that actions are not resigned to anyone (from creation); that mankind are moving towards that for which they were created and to what has been decreed."

I said to him, "If he says all of this, but he says that al-Mashee'ah (The Will) lies with me; if I want, I will believe, and if I want, I will not believe, because Allaah Ta`aalaa says:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَّمَنْ شَاءَ فَلْيَكْفُرْ

{"So whoever wants, let him believe, and whoever wants, let him disbelieve..."}

He said, "That is his false claim. Do you not see that Allaah Ta`aalaa says:

كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرَهُ

{"Nay, it (the Qur'aan) is an admonition, so whosoever wants, let him heed it."}

And Allaah Ta`aalaa says:

وَمَا يَذْكُرُوْنَ إِلَّا أَنْ يَّشَاءَ اللّٰهُ

{"They will not heed (it) unless Allaah wills..."}

And Allaah Ta`aalaa said:

وَمَا تَشَاؤُوْنَ إِلَّا أَنْ يَّشَاءَ اللّٰهُ

{"You do not will unless Allaah wills..."}

As for the Saying of Allaah Ta`aalaa:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَّمَنْ شَاءَ فَلْيَكْفُرْ

{“So whoever wants, let him believe, and whoever wants, let him disbelieve…”}

This is a threat. For this reason, he does not become a Kaafir because he has not rejected an Aayah; rather, he has erred in the interpretation. He has not rejected its revelation.”

I said to (Imaam Abu Haneefah), “If he says, ‘I have been afflicted with a misfortune’, and he says, ‘Is it from what Allaah has tested me with, or from what I have earned (i.e. due to sin)’, and he says, ‘It is not from what Allaah has tested me with’, does he become a Kaafir?”

He said, “No.” I asked, “Why not?” He said, “Because Allaah Ta`aalaa said:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

{“Whatever of goodness befalls you, then it is from Allaah, and whatever of evil befalls you, then it is from yourself…”}

Meaning, due to your sins. And Allaah Ta`aalaa says:

يُضِلُّ مَنْ يَّشَاءُ وَيهْدِيْ مَنْ يَّشَاءُ

{“He misguides whosoever He wills, and He guides whosoever He wills…”}

He has erred in the interpretation. And the meaning of the Allaah Ta`aalaa saying:

يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

{“He comes between a man and his heart…”}

Meaning, He comes between a Mu’min and Kufr, and between a Kaafir and Imaan.

His Speech Regarding Ability:

Imaam Abu Haneefah رحمه الله said, “The ability which the slave uses for disobedience was meant for obedience. He will be punished for misusing the ability Allaah Ta`aalaa had given him to use for Him, and had commanded him to use it in obedience instead of disobedience.”

I said to him, “If he says, “Allaah Ta`aalaa does not force His Slave to commit a sin and then punish him for it”, what do we say to him?”

The Reply to the One Who Says that Allaah Has Not Created Evil:

"It is said to him, "Is the slave capable of granting harm or benefit to himself?" If he says, "No, because they are forced in both harm and benefit, excluding disobedience and obedience", it is said to him, "Has Allaah created Sharr (Evil)?" If he said, "Yes", he leaves his statement. If he says no, then he has committed Kufr, because Allaah Ta`aalaa says:

قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ

{"Say: I seek protection in the Rabb of the dawn, from the evil of what He has created…"}

This Aayah mentions that Allaah Ta`aalaa has created evil.

I said to him, "If he says, "Do you not say that Allaah wills Kufr and Allaah wills Imaan?" If we say, "Yes", he will say, "Did Allaah Ta`aalaa not say:

هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

{"He is the One Who deserves that mankind fear Him, and He is the One Who forgives…"}

We say, "Yes". He will say, "Is He (Allaah) the One Who causes Kufr?" What do we reply to him?"

He (i.e. Imaam Abu Haneefah) said, "We say, "He is the One Who is deserving of the people of obedience, and He does not deserve the people of disobedience."

If he says, "Allaah Ta`aalaa did not will that lies be said against Him", then say to him, "Lies upon Allaah Ta`aalaa: are they from speech and uttering or not?" If he says, "Yes", ask him, "Who taught Aadam the names of everything?" If he says "Allaah", then ask him, "Is Kufr part of speech or not?" If he says, "Yes", then ask him "Who causes the Kaafir to speak?" If he says "Allaah", then they have refuted themselves, because Shirk is from speaking, and if Allaah willed He could have not granted them the ability to speak it.

I asked, "But what if the man responds by saying, if he wants to do, he will do, and if he doesn't want to do, he will not do. If he wants, he will eat. If he doesn't want to, he will not eat. If he wants, he will drink. If he doesn't want, he will not drink."

He (Imaam Abu Haneefah) said, "Say to him, "Did Allaah decree that Bani Israa'eel will cross the sea and decree drowning upon Fir`own?" If he says "Yes", then say to him, "Did it happen to Fir`own that he did not travel in pursuit of Moosaa, and that he and his companions were not drowned?" If he says "Yes" then he has committed Kufr, and if he says "No" then he would have refuted his previous claim.

The Chapter on al-Qadr (Destiny)

`Ali ibn Ahmad ibn Naseer ibn Yahyaa narrated to us, "I heard Abu Mutee` saying, "Abu Haneefah رضي الله عنه said, "Hammaad ibn Ibraaheem narrated to us from `Abdullaah ibn Mas`ood رضي الله عنه, that he said, "Rasoolullaah صلى الله عليه سلم said, "Each of you is formed in the womb of his mother for forty days as a *Nutfah*, then an *`Alaq* for the same amount of time, then a *Mudhghah* for the same amount of time, and thereafter a *Malak* (angel) is sent to him, writing down his *Rizq* (Sustenance), his *Ajal* (time of death), and whether he will be fortunate (i.e. a *Jannati*) or unfortunate (i.e. a *Jahannami*). By He besides Whom there is no Ilaah! A man will do the deeds of the people of the fire until there does not remain between him and it except a *Dhiraa`* (distance between the elbow and tip of the middle finger), then the Kitaab (i.e. destiny) will overtake him and he will do the deeds of the people of Jannah, and die and enter it. And indeed a man will do the deeds of the people of Jannah until there does not remain between him and it except the distance of a *Dhiraa`*, and thereafter he will do the deeds of the people of the fire, so he will die and enter it."

The Chapter on Rebellion and Rising Up Against the Imaam

I said, "So what do you say regarding the one who does Amr bil Ma`roof and Nahi `anil Munkar, and so people follow him and they rebel against the Jamaa`ah? Do you see that (as permissible)?" He said, "No." I asked, "Why is that, when Allaah Ta`aalaa and His Rasool صلى الله عليه وسلم have commanded Amr bil Ma`roof and Nahi `anil Munkar, and this is Fardh?" He said, "It is like that, but the harm that will come from it is much more than the benefit, due to the shedding of blood, and the making Halaal of such things which are Haraam, and the looting of wealth, and Allaah Ta`aalaa said:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤمِنِينَ اقْتَتَلُوا فَأَصْلِحُوْا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِيْ حَتَّى تَفِيْءَ إِلَى أَمْرِ اللهِ

{"If two groups from the Mu'mineen fight then reconcile between them. If one of them rebels against the other, then fight the (group) which rebels until it submits to the Command of Allaah…"}

I said, "So we fight the rebellious group with the sword?" He said "Yes. Command the good and forbid the evil. If they accept, (good); otherwise, you fight them and be part of the righteous group, even if the Imaam is a tyrant, because an-Nabi عليه الصلاة وسلام said, "The tyranny of the tyrants and the justice of those who do justice will not harm you. For you is your reward and upon him (i.e. the tyrant ruler) is his sin."

I said to him, "What do you say regarding the Muhkamah sect among the Khawaarij?" He said, "They are the vilest of the Khawaarij." I asked, "Do you make

Takfeer of them?” He said, ‘No. But we fight them just as how the A’immah from the people of goodness had fought them, like `Ali and `Umar ibn `Abdil `Azeez.”

I said, “The Khawaarij make Takbeer, perform Salaah, recite Qur’aan, (etc.) Do you not remember the Hadeeth of Abu Umaamah رضي الله عنه, when he entered the Masjid of Damascus and within were the leaders of the Khawaarij, so he said to Abu Ghaalib al-Himsi, “O Abu Ghaalib, these people are from your land, so I wished to make you aware of who they are. These are dogs; people of the fire. They are the worst of those killed under the canopy of the sky.” Abu Umaamah was crying because of this, so Abu Ghaalib asked him, ‘O Abu Umaamah, what causes you to cry? They used to be Muslims, and you say regarding them that which I hear.” He said, “Allaah Ta`aalaa says about the likes of these people:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَّتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ أَكَفَرْتُم بَعْدَ إِيْمَانِكُمْ فَذُوقُوْا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ وَأَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوهُهُمْ فَفِيْ رَحْمَةِ اللهِ هُمْ فِيْهَا خَالِدُوْنَ

{“On that day, some faces will be brightened and some faces will be blackened. As for those whose faces will be blackened, (it will be said to them) “Did you commit Kufr after having Imaan? Taste then, the punishment because of your Kufr.” As for those whose faces will be brightened, then they will be forever in the Rahmah (Mercy) of Allaah…”}

He said to him, “Is this something you are saying from yourself or did you hear it from Rasoolullaah صلى الله عليه وسلم?” He replied, “If I had not heard it from him at least once, twice, three times or (perhaps) even seven times, I would not have narrated it to you. The Kufr of the Khawaarij is Kufr-un-Ni`am (the Kufr of Ingratitude for the Favours of Allaah). They were ungrateful for the Favours of Allaah Ta`aalaa upon them.”

I said, “If, after the Khawaarij have rebelled (against the Imaam), fought (the Muslims) and raided, they reconcile, will they be punished for what they had done?” He said, “There is no penalty upon them after the cessation of war. There is no Hadd (punishment) upon them, no Damm (blood money) and no Qisaas (retaliation).” I asked, “Why is that?” He said, “Because of the Hadeeth which states that when the Fitnah of the killing of `Uthmaan رضي الله عنه occurred, the Sahaabah had Ijmaa` (consensus) that whosoever had shed blood, then there is no recompense upon him; whosoever had violated a woman (i.e. due to wrongly thinking they had taken her as a slave), then there is no Hadd upon them; whosoever had taken wealth due to a (wrong) interpretation, then there is no follow up upon them (i.e. they will not be pursued and killed/punished). If the wealth (which they had taken) is found, it will be returned to its owner.”

I asked, “If someone says, “I don’t know if the Kaafir is (really) a Kaafir.” He said, “He is like him (i.e. he is a Kaafir like him).”

I asked, “If someone says, “I don’t know where a Kaafir will go (i.e. I don’t know if he will go to Jahannam or not).” He said, “Such a person has rejected the Kitaab of Allaah Ta`aalaa, and so he is a Kaafir (himself).”

The Verdict Regarding the One Who Doubts His Imaan

I asked him, “What do you say regarding a man who is asked, ‘Are you a Mu’min?’ so he says, ‘Allaah knows best.”

He replied, “He doubts his Imaan.”

I asked, “Is there – between Kufr and Imaan – any stage other than Nifaaq (Hypocrisy)? And the person is either a Mu’min, or a Kaafir, or a Munaafiq (Hypocrite).”

He replied, “No. The one who doubts his Imaan is not a Munaafiq.”

I asked, “Why?”

He replied, “Because of the Hadeeth of the companion of Mu`aadh ibn Jabal and ibn Mas`ood. Hammaad narrated to me from Haarith ibn Maalik – and he was from the companions of Mu`aadh ibn Jabal al-Ansaari – that when (Mu`aadh ibn Jabal) was dying, he (Haarith ibn Maalik) cried. Mu`aadh asked him, “What causes you to cry, O Haarith?” He said, “It is not your death which causes me to cry, because I know that the Aakhirah is better for you than the first (i.e. life of the Dunyaa). Rather, who will be the teacher after you? Who will narrate `Ilm after you?”

He replied, “Take it easy. Go to `Abdullaah ibn Mas`ood.”

He (Haarith ibn Maalik) said to him, “Advise me.” So, (Hadhrat Mu`aadh رضي الله عنه) advised him with whatever Allaah willed, and thereafter he said, “Beware of the slip of an `Aalim.”

He said, “So Mu`aadh passed away. Al-Haarith went to Kufa, to the companions of `Abdullaah ibn Mas`ood. The Salaah was announced, so al-Haarith said, “Stand up for this call, the answering of which is a duty upon every Mu’min who hears it.” So they looked at him and said, “Are you a Mu’min?” He said, “Yes, I am a Mu’min.”

They winked at one another (mocking him), so when `Abdullaah came out, that was mentioned to him, so he said to al-Haarith as they had said. Al-Haarith turned his head, wept and said, “May Allaah have mercy on Mu`aadh!” Ibn Mas`ood was informed of that, so he asked him, “Are you a Mu’min?” He said, “Yes.” He asked, “So you say you are from the people of Jannah?” He replied, “May Allaah have mercy on Mu`aadh! He advised me to beware of the slip of an `Aalim, and (to beware) of taking from the ruling of Munaafiq.” He said, “So was there any slip which you saw?”

He (al-Haarith) said, “I ask you by Allaah: was not an-Nabi صلى الله عليه وسلم and the people in that time upon three groups: a Mu’min in secret and in public; a Kaafir

in secret and in public; and a Munaafiq in secret, Mu`min in public. So which of these groups do you belong to?"

He (Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه) replied, "If you ask me by Allaah, then (I tell you that) I am a Mu'min in secret and in public."

He replied, "So why then did you blame me when I said that I am a Mu'min?" He said, "Yes. This was a slip of mine, so bury it with me, and may Allaah have mercy upon Mu`aadh."

I asked Abu Haneefah رحمه الله, "So what about a person who says that he is from the people of Jannah?" He replied, "He has lied. He has no knowledge of that."

A Mu'min Can Be Punished on Account of His Sins

He (Imaam Abu Haneefah) said, "A Mu'min is one who will enter Jannah because of his Imaan, and similarly he will be punished in the fire because of sins."

I asked, "What about if he says he is from the people of the fire?" He replied, "He has lied. He has no knowledge of that. He has despaired from the Rahmah (Mercy) of Allaah Ta`aalaa."

(Imaam) Abu Haneefah رحمه الله said, "It is incumbent upon him to say 'I am a true Mu'min,' because he is not to doubt his Imaan."

I asked, "Can his Imaan be like the Imaan of the Malaa'ikah?" He said, "Yes." I asked, "If his actions are little, is he still a true Mu'min?" So he narrated to me the Hadeeth of (Hadhrat) Haarithah (رضي الله عنه) that an-Nabi صلى الله عليه وسلم said to him, "How have you awoken this morning?" He said, "I have awoken as a true Mu'min."

So (Rasoolullaah صلى الله عليه وسلم) said, "Look at what you say, because every Haqq has a reality. What is the reality of your Imaan?" He said, "My Nafs has turned away from the Dunyaa, so that I stay thirsty (i.e. I fast) during the day and stay awake (i.e. in `Ibaadah) at night. It is as though I am looking at the `Arsh of my Rabb, and as though I am looking at the people of Jannah visiting one another therein, and it is as though I am looking at the people of the fire, seeking help from one another therein."

Rasoolullaah صلى الله عليه وسلم said, "You have done right, so remain hold fast (to this). You have done right, so hold fast (to this)." Thereafter he said, "Whoever wishes to look a man whose heart Allaah has filled with Noor should look at Haarithah."

He (Hadhrat Haarithah رضي الله عنه) said, "Yaa Rasoolallaah, make Du`aa that Allaah grants me Shahaadah (Martyrdom)." Rasoolullaah صلى الله عليه وسلم made Du`aa for him, and he became a Shaheed."

The Kuffaar Will Believe Upon Witnessing (Jahannam)

I asked, "What is wrong with people who say that a Mu'min will not enter the fire?" He replied, "None will enter the fire except every Mu'min." I asked, "And the Kaafir?" He said, "They will believe, at that time." I asked, "And how is that?" He said, "Because of His (Allaah's) Saying:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

{"So when they see Our punishment, they will say 'We believe in Allaah alone, and we disbelieve in what we had ascribed as partners unto Him.' But, their Imaan will not benefit them when they see Our punishment…"}

(Imaam) Abu Haneefah رحمه الله said, "Whosoever kills a person unjustly, or steals, or commits highway robbery, or sins, or commits fornication, or drinks (alcohol), or becomes intoxicated, then he is a Faasiq (openly sinful) Mu'min, but he is not a Kaafir. However, He (Allaah) will punish them in the fire on account of sins, and He will remove them from it on account of Imaan."

(Imaam) Abu Haneefah رحمه الله said, "Whoever believes in everything which is to be believed in, except that he says 'I do not know if Moosaa and `Eesaa are messengers or if they are not messengers,' then he is a Kaafir.

Whosoever says 'I do not know if a Kaafir is in Jannah or in the fire,' then he is a Kaafir, because of His Saying:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا

{"As for those who disbelieve, for them is the fire of Jahannam. It will not finish them off so that they may die…"}

And He said:

وَلَهُمْ عَذَابُ الْحَرِيقِ

{"And for them (the Kuffaar) is the punishment of the burning fire."}

And Allaah Ta`aalaa said:

وَلَهُمْ عَذَابٌ شَدِيْدٌ

{"And for them is a severe punishment."}

(Imaam) Abu Haneefah رحمه الله said, "It has reached me from Sa`eed ibn al-Musayyib that he said, 'Whosoever does not believe that the Kuffaar will be in hellfire, then he is like them (i.e. he is a Kaafir)."

I asked, "Inform me about one who believes but does not perform Salaah, does not fast, does not perform any of these deeds; will his Imaan help him in any way?" He replied, "He is in the Will of Allaah; if He wants, He will punish him, and if He wants, he will have mercy upon him."

The Narration of (Hadhrat) Mu`aadh (رضي الله عنه)

He (Imaam Abu Haneefah) said, "Whosoever does not reject anything from His Kitaab (i.e. the Qur'aan), then he is a Mu'min."

(Imaam) Abu Haneefah said, "Some of the Ahl-ul-`Ilm (People of Knowledge) narrated to me that when Mu`aadh ibn Jabal رضي الله عنه went to the city of Homs, the people gathered around him and a young man questioned him. (The young man) said, 'What do you say regarding one who performs Salaah, fasts, performs Hajj to al-Bayt, performs Jihaad fee Sabeelillaah, frees slaves and gives his Zakaah, but has doubts regarding Allaah and His Rasool (صلى الله عليه وسلم)?" He replied, "For this one, there is the fire."

(The young man) said, "And what do you say regarding one who does not perform Salaah, does not fast, does not perform Hajj to al-Bayt and does not give his Zakaah, but he is a believer in Allaah and His Rasool (صلى الله عليه وسلم)?" He replied, "I have hope for him, and I fear for him."

The young man replied, "O Abu `Abdir Rahmaan, just as deeds do not benefit when there is doubt, so too does nothing cause harm when one has Imaan." Thereafter, the young man departed. (Hadhrat) Mu`aadh said, "There is no one in this valley with greater Fiqh (understanding of Deen) than this young man."

(Imaam) Abu Haneefah said, "So fight the people of rebellion due to their rebellion, not because of Kufr; be with the righteous group and with the tyrannical ruler, but do not be with the people of rebellion, for if there is – in the people of the Jamaa`ah – those who are corrupt and oppressive, then there is also in it those who are pious and who will help you against them. However, if the Jamaa`ah is rebellious, then abandon them and go to other than them.

He (Allaah) Ta`aalaa said:

أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

{"Was not the earth wide so that you may perform Hijrah therein?"}

And he also said:

إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

{"Indeed, My earth is vast, so worship Me alone."}

The Obligation of Making Hijrah to Allah

(Imaam) Abu Haneefah رحمه الله said, "Hammaad ibn Ibraaheem narrated to me from ibn Mas`ood رضي الله تعالى عنه, who said, 'Rasoolullaah صلى الله عليه وسلم said, 'When disobedience (to Allaah) becomes widespread in a land and you are not able to change it, then leave it for other than it (some other land) and worship your Rabb therein."

And he (Imaam Abu Haneefah) said, "Some of the Ahl-ul-`Ilm (People of Knowledge) narrated to me from a man of the companions of Rasoolullaah صلى الله عليه وسلم (who said), "Whosoever leaves from a land wherein he fears Fitnah to a land wherein he does not fear it (Fitnah), Allaah decrees for him the reward of 70 Siddeeqs."

The Affirmation of al-`Uluww:

(Imaam) Abu Haneefah said, "Whosoever says 'I do not know if my Rabb is in the heavens or in the earth, he becomes a Kaafir, and so too does the one who says, 'He is on the `Arsh, but I don't know if the `Arsh is in the heavens or in the earth."

Allaah Ta`aalaa is called from above, not from below. (Lowness) has nothing to do with ar-Ruboobiyyah or al-Uloohiyyah, and upon him is what has been narrated in the Hadeeth, that a man came to an-Nabi صلى الله عليه وسلم with a black slave-girl and said, 'Freeing a slave is compulsory upon me. Will this one do?' An-Nabi صلى الله عليه وسلم said to her, 'Are you a Mu'minah?' She replied, 'Yes.' He asked, 'Where is Allaah?' She pointed to the sky, so he (Rasoolullaah صلى الله عليه وسلم) said, 'Free her, because she is a Mu'minah."

Affirming the Punishment of the Grave

(Imaam) Abu Haneefah said, "Whosoever says 'I do not know about (i.e. do not believe in) the punishment of the grave,' then he is from the destroyed Jahmiyyah, because he has denied His (Allaah) Ta`aalaa's Saying:



{"We will punish them twice…"}

Meaning, the punishment of the grave. And (he has denied) His (Allaah) Ta`aalaa's Saying:

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ

{"And verily, for the wrong-doers there will be a punishment besides that…"}

Meaning, in the grave.

If he says, 'I believe in the Aayah but I do not believe in its interpretation and explanation,' he is a Kaafir, because from the Qur'aan is that which the revelation itself is the interpretation of; hence, if he denies it, he has committed Kufr."

(Imaam) Abu Haneefah رحمه الله said, "It has been narrated to me from al-Minhaal ibn `Amr, from ibn `Abbaas رضي الله عنهما who said, 'Rasoolullaah صلى الله عليه وسلم said, 'The worst of my Ummah will be those who say, 'I am in Jannah, not the fire."

<u>The Prohibition of Encroaching into the Domain of Allaah</u>

(Imaam Abu Haneefah said) "It was narrated to me from Abu Zhubyaan who said, 'Rasoolullaah صلى الله عليه وسلم said, 'Woe to those of my Ummah who encroach (in the Domain of Allaah).' It was asked, 'Who are those who encroach (in the Domain of Allaah)?' He said, 'Those who say so-and-so is in Jannah, and so-and-so is in the fire."

(Imaam Abu Haneefah said) "It was narrated to me from Naafi`, from ibn `Umar, who said, 'Rasoolullaah صلى الله عليه وسلم said, 'Do not say my Ummah is in Jannah or in the fire; leave them until Allaah decides between them on the Day of Qiyaamah."

He (Imaam Abu Haneefah) said, "Abaan narrated to me from al-Hasan, who said, 'Rasoolullaah صلى الله عليه وسلم said, 'Allaah `Azza wa Jall said, 'Do not assign my slaves to Jannah or the fire (i.e. do not regard them) until I Myself decide between them on the Day of Qiyaamah, and assign them to their places."

I asked, "Inform me about the one who fights (the Imaam) and performing Salaah behind him." He replied, "Salaah is valid behind every pious and sinful person, so for you is your reward and upon him is his sin."

I asked, "Inform me about those who go out against the people (i.e. rebel against them) with their swords, fighting them and taking from them (i.e. looting)." He replied, "They are of various categories, and all of them are in the fire."

He said, "Abu Hurayrah رضي الله عنه narrated that Rasoolullaah صلى الله عليه وسلم said, 'Bani Israa'eel split up into 72 sects, and my Ummah will split up into 73 sects – all of them will be in the fire except as-Sawaad al-A`zham (the great majority)."

He (Imaam Abu Haneefah) said, "Hammaad narrated to me from Ibraaheem, from ibn Mas`ood, who said, 'Rasoolullaah صلى الله عليه وسلم said, 'Whosoever brings

something new into Islaam has been destroyed; whosoever innovates a Bid`ah (innovation) has gone astray, and whosoever has gone astray will be in the fire."

The Obligation of Sticking to the Qur'aan

(Imaam Abu Haneefah said) "Maymoon narrated to us from ibn `Abbaas رضي الله عنهما, who said that a man came to an-Nabi صلى الله عليه وسلم and said, 'Yaa Rasoolallaah, teach me.' He (Rasoolullaah صلى الله عليه وسلم) said to him three times, 'Go and learn the Qur'aan.' The fourth time, he said to him, 'Accept the Haqq from whosoever brings it to you, be it a beloved or a hated enemy. Learn the Qur'aan and turn with it wherever it turns."

He (Imaam Abu Haneefah) said, 'Hammaad narrated to us from Ibraaheem, from ibn Mas`ood رضي الله عنه that he used to say, 'Indeed, the worst of matters are the newly invented ones. Every newly invented matter is a Bid`ah (Innovation), every Bid`ah is deviation and every deviation is in the fire.'

And Allaah Ta`aalaa said:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

{"So He showed him what is wrong for him and what is right for him…"}

And Allaah Ta`aalaa said to Moosaa (عليه السلام) (as revealed) upon our master, our Nabi عليه الصلاة والسلام:

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ

{"We have tested your people after you, and as-Saamiri led them astray…"}

The Chapter of al-Mashee'ah (The Will)

I asked, "Has Allaah Ta`aalaa ever ordered something but did not desire its creation, and did He ever will the creation of something, create it but did not order it?" He replied, "Yes." I asked, "And what is that?" He said, "He commanded the Kaafir with Islaam, but He did not will for its creation. He willed Kufr for the Kaafir but He did not command it; however, He created him."

I asked, "Is Allaah pleased with something despite not having willed it?" He said, "Yes, like voluntary `Ibaadaat." I asked, "Has Allaah willed something, but despite that, He is not pleased with it?" He said, "Everything which He ordered, He is pleased with."

I asked, “Allaah punishes His slaves for that which He is pleased with or for that which He is not pleased with?” He replied, “For that which He is not pleased with. He punishes them for Kufr and disobedience and He is not pleased with that.”

I asked, “So He punishes them for what He willed or for what He did not will?” He replied, “Rather, He punishes them for what He had willed for them, because He punishes them for Kufr and disobedience, and He had willed Kufr for the Kaafir and disobedience for the disobedient one.”

I asked, “Did He command them with Islaam and then will for them Kufr?” He said, “Yes.” I asked, “His Will preceded His Command, or His Command preceded His Will?” He replied, “His Will preceded His Command.”

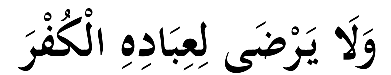
I asked, “So the Will of Allaah; He is pleased with it or not?” He replied, “It is a pleasure for Allaah, the one who acts according to His Will, His Pleasure and His Obedience in that which He had ordered him, and whosoever acts contrary to what He had ordered him has acted according to His Will; however, he has not acted according to His Pleasure. He has instead acted in disobedience to Him, and He is not pleased with disobedience unto Him.”

I asked, “Allaah punishes His slaves for that which He is pleased with?” He replied, “He punishes them for that which He is not pleased with from Kufr; however, He is pleased with punishing them and taking revenge from them because of their abandoning of obedience and taking hold of disobedience.”

I asked, “Did Allaah will Kufr for the Mu’mineen?” He replied, “No. Rather, He willed Imaan for the Mu’mineen just as He had willed Kufr for the Kaafireen. Also, just as He had willed Zinaa for those who commit it, and willed theft for those who steal; just as how He had willed `Ilm for the people of `Ilm and goodness for the people of goodness. Before creating the Kuffaar, Allaah had already willed for them to be Kuffaar, deviants.”

I asked, “Does Allaah punish the Kuffaar because of what He is pleased with creating or what He is not pleased with creating?” He replied, “He punishes them for what He is pleased with creating.” I asked, “Why?” He replied, “Because He punishes them because of their Kufr, and He was pleased with creating Kufr; He is not pleased with Kufr itself.”

I said, “Allaah Ta`aalaa said:



{“And He is not pleased with Kufr for His slaves…”}

So how is He pleased with creating Kufr?”

He replied, “He willed it for them, but He is not pleased with it.” I asked, “Why?” He replied, “He created Iblees. He was pleased with having created Iblees; however, He was not pleased with Iblees himself. Similarly, alcohol and pigs; He was pleased with creating them, but He was not pleased with them themselves.”

I asked, "Why?" He replied, "Because if He was pleased with alcohol itself, then whosoever drinks it would be drinking what Allaah is pleased with. Rather, He is not pleased with alcohol, nor is He pleased with Kufr, nor is He pleased with Iblees, nor his actions. However, He is pleased with Muhammad صلى الله عليه وسلم."

I asked, "With regards to the saying of the Jews:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ

{"The Hand of Allaah is closed.' Their (own) hands are closed…"}

Was Allaah pleased with them saying that?"

He replied, "No.

Additional Chapter Regarding al-Mashee'ah (The Will)

If it is said to him, "If Allaah had wanted to create all of the creation obedient unto Him, like the Malaa'ikah, would He have been able to do that?" If he answers, "No," then he has described Allaah Ta`aalaa by other than what He has described Himself, because Allaah Ta`aalaa said:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

{"And He is the Overpowering One, over His slaves…"}

And Allaah Ta`aalaa said:

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ

{"He is All-Powerful to send upon you an `Adhaab (Punishment) from above you…"}

If he says, "He is able to," then say, "If Allaah wanted, could He have made Iblees like Jibreel in obedience?" If he says, "No," then he has left his statement and has attributed Allaah contrary to His Attribute.

If he asks, "If (the slave) commits Zinaa, or drinks (alcohol), or slanders (a chaste woman), is that not according to the Mashee'ah (Will) of Allaah?" It is said, "Yes." If he asks, "Then why is the Hudood (Punishment) carried out upon him?" It is said, "What Allaah has commanded is not left off. Because, if His slave were to carry out highway-robbery, it would be with the Mashee'ah (Will) of Allaah and (under the) protection of the people, even though he believes in the Hudood (being carried out) upon him, and both of them have been found with the Mashee'ah (Will) of Allaah. He has acted according to the Mashee'ah (Will) of Allaah Ta`aalaa; however, whosoever acts according to the Mashee'ah (Will) of disobedience, then Allaah is not pleased with that, and there is no justice in his action.

As for asking, 'Why is the Hudood carried out upon him?' then this is an invalid question, because they do not establish the Mashee'ah of Allaah in many acts of disobedience, so Hudood is not carried out against him except if he does them, such as drinking wine, because he has done it according to the Mashee'ah (Will) of Allaah Ta`aalaa.

Exclusion in Imaan

He said, "And if a person says, 'I am a Mu'min, In Shaa Allaah Ta`aalaa,' it is said to him, 'Allaah Ta`aalaa said:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

{"Indeed, Allaah sends His Salaah (Mercy; Blessings; Bounties) upon an-Nabi (صلى الله عليه وسلم), and also His Malaa'ikah (ask Allaah to forgive him and grant him Barakah). O You who have Imaan! Send your Salaah upon him and greet him with (the Islaamic manner of) greeting."}

So if you are a Mu'min, then send Salaah upon him. If you are not a Mu'min, then do not send Salaah upon him. And Allaah Ta`aalaa said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

{"O You who have Imaan! When you are called for Salaah on the day of Jumu`ah, then hasten to the Dhikr of Allaah and leave off trade…"}

(Hadhrat) Mu`aadh رضي الله عنه said, "Whoever has doubts regarding Allaah, all of his good deeds are rendered null and void. (On the other hand) whoever believes in Allaah, (then even if) he commits sins, Maghfirah (Forgiveness of Allaah) is hoped for him, and (we fear) for him the punishment (from Allaah, due to the sins)."

The questioner said to Mu`aadh رضي الله عنه, "If doubt can destroy good deeds, then Imaan is even more destructive to bad deeds."

Mu`aadh رضي الله عنه said, "By Allaah! I have never seen a stranger person than this man. He is asked, 'Are you a Mu'min?' He said, 'I don't know.' Your statement is said to him, 'I do not know if it is justice or transgression.' If he says, 'It is justice,' then say, 'That which is justice in the Dunyaa; is it not justice in the Aakhirah (Hereafter) as well?' If he says, 'Yes,' then ask him, 'Do you believe in the `Adhaab (Punishment) of the Qabr (Grave); in Munkar and Nakeer (i.e. the angels who will question the inhabitant of the grave); that good destiny and bad destiny is from Allaah Ta`aalaa?' If he says, 'Yes,' then ask him, 'Are you a Mu'min?' If he says, 'I

don’t know.’ Tell him, ‘You did not know, you did not understand, and you were not successful.”

I asked, “What about the one who says that Jannah and the fire are uncreated?” He said, “Ask him, ‘Are they a Shay’ (thing), or are they not a thing? Because Allaah Ta`aalaa says:

وَخَلَقَ كُلَّ شَيْءٍ

{“And He (Allaah) created everything…”}

And Allaah Ta`aalaa said:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

{“Indeed, We have created everything with Qadar (Divine Preordainment, before they were created).”}

And Allaah Ta`aalaa said:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

{The Fire, they are exposed to it, morning and afternoon…”}

If he says, “They will come to an end,” then say to him, “Allaah described His Blessings by saying:

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

{“It is not cut off nor is it out of reach.”}

Whoever says that they will come to an end after their people have entered them, has disbelieved in Allaah Ta`aalaa, because he has rejected Khulood (remaining eternally) therein.”

The Chapter on the Attributes (of Allaah)

(Imaam) Abu Haneefah رحمه الله تعالى said, “Allaah Ta`aalaa is not attributed with the attributes of the creation. His Ghadhab (Anger) and His Ridhaa (Pleasure) are two Attributes of His without modality, and that is the view of Ahlus Sunnah wal-Jamaa`ah. He becomes angry and He becomes pleased, and it is not to be said that His Ghadhab (Anger) means His Punishment, or that His Ridhaa (Pleasure) means His Reward. We describe Him as He has described Himself. One, independent; He begets not and nor was He begotten, and there is nothing like unto Him. Alive, Ever-living, All-Powerful, All-Hearing, All-Seeing, All-Knowing.

His Hand is above their hands (His slaves). (And) it is not like the hands of His creation, and it is not a limb. He is the creator of hands.

His Wajh (Face) is not like the faces of His creation. He is the creator of faces. His Nafs (Self) is not like the Nufoos (sing. Nafs) of His creation, and He is the creator of Nufoos.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

{"Nothing is like unto Him, and He is the All-Hearing, All-Seeing."}

I asked, "If someone asks 'Where is Allaah?" He replied, "It is said to him, Allaah was, and there was no place, prior to His creating the creation. Allaah was, and there was no "where", and there was no creation. He is the Creator of everything.

If a person asks, "By what does ash-Shaa'i (The One Who Wills, i.e. Allaah) will al-Mashee' (that which is willed)?" Tell him that it is by The Attribute, and He is All-Powerful, Possessor of all Qudrah (Power); All-Knowing, Possessor of all `Ilm (Knowledge); Owner, Possessor of Everything.

He wills with al-Mashee'ah (The Will). He predestines with al-Mashee'ah (The Will). He wills with al-`Ilm (Knowledge).

The Chapter on Imaan (Belief)

If it is asked, "Where does Imaan reside within the body?" It is said, "The heart, and it spreads throughout the body." If it is asked, "Is it in your finger?" It is said, "Yes." If it is asked, "If it (your finger) is cut off, where does the Imaan go?" Then say, "To the heart."

If it is asked, "Does Allaah seek anything from the slaves?" Then say, "No. Rather, they seek from Him."

If he asks, "What is the right of Allaah Ta`aalaa upon them?" Then say, "(It is) that they worship Him and associate none as partners unto Him. If they do that, then their right upon Him (Allaah) is that He forgives them and rewards them upon it, for Allaah Ta`aalaa becomes pleased with the Mu'mineen.

Allaah Ta`aalaa said:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

{"Allaah was pleased with the Mu'mineen when they gave the Bay`ah (Oath of Allegiance) to you beneath the tree…"}

And He becomes angry at Iblees.

The meaning of Allaah Ta`aalaa saying:

إِعْمَلُوا مَا شِئْتُمْ

{"Do whatever you want…"}

This is a threat from Him.
And the meaning of Allaah Ta`aalaa saying:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

{"And as for Thamood, then We had guided them, but they preferred blindness over guidance…"}

Meaning, We had granted them sight (and knowledge), and made clear to them.

And the meaning of Allaah Ta`aalaa saying:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ

{"So whoever wants, let him believe, and whoever wants, let him disbelieve…"}

This is a threat.

And the meaning of Allaah Ta`aalaa saying:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

{"And I did not create Jinn and mankind except that they must worship Me."}

Meaning, "that they may have Tawheed of Me (i.e. ascribe none as partners unto Me.)" However, all of it was with the Taqdeer (Predestination) of Allaah Ta`aalaa; the good of it and the bad of it; the sweet of it and the bitter of it; the harm of it and the benefit of it.

And Allaah Ta`aalaa said:

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

{"If your Rabb had willed, all of those on earth would have believed. Will you then compel the people until they become Mu'mineen?"}

And Allaah Ta`aalaa said:

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ

{"And even if We had sent down upon them Malaa'ikah, and the dead spoke to them, and We gathered for them everything before their very eyes, they would not have believed unless Allaah willed it…"}

And Allaah Ta`aalaa said:

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللهِ

{"And it is not possible for any soul to believe except with the Permission of Allaah…"}

And Allaah Ta`aalaa said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُوْنَ مُخْتَلِفِيْنَ إِلَّا مَنْ رَحِمَ رَبُّكَ

{"And if your Rabb had so willed, He could have made all of mankind one Ummah. But they will not cease to disagree, except the one upon whom your Rabb has bestowed mercy…"}

Meaning, by His Will.

وَلِذَلِكَ خَلَقَهُمْ

{"And for that He created them (i.e. to show mercy to those who do good and to punish those who do evil.)"}

And Allaah Ta`aalaa said:

اعْبُدُوا اللهَ وَاجْتَنِبُوا الطاغُوْتَ فَمِنْهُمْ مَنْ هَدَى اللهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

{"Worship Allaah and stay away from Taaghoot. So amongst them were those who were guided and amongst them were those who were deserving of Dhalaalah (deviation)…"}

And Allaah Ta`aalaa said:

وَمَا تَشَاؤُوْنَ إِلَّا أَنْ يَشَاءَ اللهُ رَبُّ الْعَالَمِيْنَ

{"You do not will unless Allaah Rabb-ul-`Aalameen wills."}

Meaning, with the predestination of Allaah سبحانه. And (Nabi) Shu`aib صلوات الله على نبيّنا وعليه said:

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

{"We would be inventing a lie against Allaah if we returned to your religion after Allaah has saved us from it, and it is not for us to return to it unless Allaah, our Rabb, so wills. Our Rabb encompasses everything in knowledge. Upon Allaah we place our trust. O our Rabb! Judge between us and our people with Truth, for You are the best of those who judge."}

And (Nabi) Nooh على نَبينا وَعَلِيهِ الصَّلَاة وَالسَّلَام said:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

{"And my advice will not benefit you, even if I want to give you good advice, if Allaah wants to cause you to go astray. He is your Rabb, and to Him you will all return."}

And Allaah Ta`aalaa said:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

{"And she desired him, and he would have inclined to her desire had he not seen the proof of his Rabb. Thus it was, that We may turn him away from evil and shamelessness. Indeed, he was from Our chosen, sincere, guided slaves."}

And Allaah Ta`aalaa said:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

{"And indeed We had tried Sulaymaan, and We placed upon his throne a Jasad (devil, thus he lost it), and thereafter he returned (to his kingdom)."}

وَاللّٰهُ أَعْلَمُ

End of Fiqh al-Absat of (Imaam) Abu Haneefah رحمه الله, and may the blessings and salutations of Allaah be upon the one after whom there was no Nabi – our master, Muhammad, and upon all of his family and companions.

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